/120 cont./

the simplest possible form. Three rocks provide the lateral support or stand for the pots, of which there are two at most, a metal one, usually of aluminum, and an earthen one. Very poor families have only one earthen pot, which is relatively cheap to buy. The earthen pot cannot be hung up; it is set between the three fire-stones in such a way that it cannot tip over, whereas the aluminum pot is hung by its handle on a soot-covered, angled stick that hangs down from the ridge (Ill. 166 /see p. 273/). Above the fire area there hangs a frame made of maize canes and about one square meter in size, on which household utensils and, above all, the rock salt for salting food are stored, airy and dry. Tables, chairs, or stools of any kind are unknown. One generally sits on the hairy side of an untanned and hence board-stiff cowhide, on which one also /121/ sleeps, or one sits on a beam, a block of wood, or a stone. Paez who have seen house furnishings in Inzá or in the dwellings of white colonists have sometimes built for themselves as a bed a sort of bench 30-50 centimeters high, consisting of sticks or reeds laid side by side. For sleeping the customary cowhide is spread on it. These sleeping benches are not used for sitting.

The nights in Calderas are generally quite cool, and the light construction of the walls with cracks between the individual maize stalks does not in any way prevent the cold wind from coming in. In a few houses, near the sleeping area, I saw the walls sealed by means of expressed sugar-cane piled up horizontally. For sleeping, the members of the family lie down in a circle around the fire area, where the fire must be kept going all through the night. This, like all housework, is the task of the woman, who must gather sufficient fuel beforehand and get up every two hours during the night to stir up the fire. Furthermore, she must get up an hour earlier in the morning in order to have the first meal, which is eaten around five o'clock, sometimes even at four o'clock, prepared on time. In spite of this, the men think that they are the ones who do the hardest work and that basically they are the only ones in the village who really work.

/121 cont./

372 In case the fire should go out, which happens very rarely, the men, if they have no matches, know how to make fire by striking the blade of the iron machete with a stone and catching the sparks in the dry tinder of expressed sugar-cane. To fan this or a dying fire the hat is used as a fire fan, instead of a special fan. A few times I also saw a reed tube (yotá) about 50 centimeters long, which is blown into with the mouth and which thus acts like a bellows.

352 Infants do not as a rule sleep on the floor, but in ham-
[854] mocks (máka), which, however, as the name indicates, were
[513] not originally Paez. Nevertheless all the men know how to
[286] make them out of agave fibers, which is done with the same knotting technique as in the manufacture of nets for bird hunting.
415 Moreover, a few bags (yáha) made of agave fibers, which con-
[286] tain beans, maize, or other supplies, hang on the wall posts.
[353] Arracacha lies on the floor. For drinking chicha, which is allowed
[273] to ferment in large, hollowed-out tree troughs, calabashes (tóka) are used, but they are plain and undecorated. Cracked cala-
[249] bashes are sewed with a waxed agave thread (Fig. 25 /see p.253/). The calabash gourd is grown in the house garden /122/
412 of every family; its meat is inedible. Furthermore, an oval or
352 rectangular grindstone on which maize is ground with a smaller hand-stone is found in every household. It usually lies on the floor in a corner of the house, but sometimes it is set about one meter high on two forked posts.

412 Meals are taken with wooden spoons (todšá'tc) off of
415 wooden plates (hič), which are carved by the Paez themselves
264 (Fig. 27 /see p. 253/). Aluminum or enamel bowls were rarely
[322] encountered in Calderas. Plates and mugs of aluminum were
[177] therefore always coveted gift articles, along with kitchen knives, needles, safety pins, matches, and salt.

356 Cleanliness within the house is surprisingly great, consider-
515 ing that the Paez wash their bodies but seldom and their hands only when they are "very dirty." This is the case when a person has been working in a burned field and has cleared away the
000 sooty, burned tree trunks and the burned underbrush. The house

The house

/122 cont./

356 is swept by the women every day with a broom (ctábando) con-
824 sisting of shrubs of the pšáŋga plant. This plant at the same
[825] time drives away fleas. The rubbish is swept out of the house in such a way that even the entrance is clean.

351 All around the house and surrounding it at some distance
417 either a fence is erected or a ditch dug about one meter deep,
[231] within which the poultry and usually the pigs and sheep are kept.
[137] In Calderas, where, because of the low temperature, bamboo
[313] no longer grows, the fence is made of wood obtained from the natural growth when a piece of land is burned off. Stakes are driven vertically into the ground at intervals of about two meters and the interspaces filled with small tree trunks, branches, and twigs up to a good meter in length, lying horizontally. Climbing over this fence is done with notched tree trunks or bamboo stalks placed obliquely against the fence as a ladder. Similar notched tree trunks also serve as ladders in the houses (Ills. 168 and 154 /see pp. 274 and 268/).

514 There are no privies. On account of the isolation of the houses, however, it is never difficult for the Paez to find a place off in the brush or in the forest. We never found the paths
● 264 and the vicinity of the houses soiled with filth. The Paez showed
[412] the same tact in eating and at other gatherings. We never experienced smacking of lips or belching, even though their eating habits are somewhat crude, for, lacking spoons, they are in the habit of simply shoving their food from the plate into the mouth with the fingers.

/123/ 2. Clothing and Ornaments

291 The Paez today wear clothing covering their upper and lower bodies. In ancient times, according to the reports of chroniclers, some of them were said to have worn small cotton cloaks, although the majority of them "went about naked, even in the cold mountains" (cited by Hernandez, 1944, p. 191,
[302] from P. M. Rodriguez, 1684). They were also said to have painted their bodies with color and to have made imprints on them with stamps,

/132 cont./

245 differentiated: that of the fruit or sugar bananas, and that of the vegetable or mealy bananas. Both kinds are known to the Paez, to be sure, but only the vegetable bananas (toló), whose starchy fruits must be cooked first before being eaten, like potatoes, because they are difficult to digest, are important for them, as for all tropical peoples. The fruit bananas (gnayofts), the only bananas eaten in Europe, are seldom eaten by the Paez and generally are not cultivated. They are planted by means of slips, which in Calderas bear from the third year on and yield harvests
244 for many years. Other crops grown in the house garden and eaten from time to time are cucumbers (kambĭč or pĭna, according to the species), squash (pete), and the wild granadilla (šlāl).

b) Food Preparation

• 264 The Paez eat only two meals a day, the first one (kosẽ oń) about four or five o'clock in the morning before work, and the second (fi'nz oń) at three or four o'clock in the afternoon, after returning from work in the fields. In between, that is, while working on the often quite distant fields, coca /133/ is taken and sugar-cane juice drunk every two to three hours. The morning and evening meals do not differ in content and vary
252 little from day to day. They are cooked without meat, without
262 fat, without salt, as well as without any other seasoning. Cook-
[263] ing with fat is customary only on festive days in the festival house.
[237] On this occasion a blood sausage is made from the blood of cattle, sheep, or pigs, for which the intestines are cleaned and then cooked with blood, salt, onions, and caraway, as well as with another herb (pléo). Meat is not put into the intestines, and likewise no fat.

262 There is no desire for greater variety in food and drink. I was scarcely able to discover any individual differences in taste among the Calderun, for everyone eats everything, and they all regard beans or cabbage or both together as the best food and bean leaves as the worst.

/133 cont./

264 food and bean leaves as the worst. They eat together. The family sits around the fire and the woman serves. They do not, however, eat out of the large cooking pot, which is usually of clay, though sometimes of aluminum, but rather the soup is dipped out with a wooden ladle into shallow bowls, from one of which the men, that is to say, the father and sons, eat, and the mother, daughters, and small children eat out of another one. Above the fire area a few small pieces of rock salt hang in a small pouch or lie on a rack and are used to salt the food after it is cooked. To do this each one takes the piece of salt and holds it or puts it in his plate until the soup is sufficiently salted.

In the following, a few dishes: 1) maize flour, ground on the oval or rectangular grindstone with a hand-stone, is cooked with beans and cabbage; 2) vegetable bananas with beans and arracacha; 3) green ears of maize with beans (wood ashes are added to every maize dish, in order to make the maize tender more quickly); 4) green ears of maize with white cabbage; 5) white cabbage, arracacha, and potatoes; 6) beans and vegetable bananas; 7) only beans and maize flour; 8) arracacha and beans. Eggs are either boiled hard in the shell in a pot, or the egg is beaten with a spoon in a dish, water and onions are added, and the whole is cooked. All foods are cooked in a large pot as soup; only ears of maize roasted in a bowl /Schale, "bowl, shell, husk"/ (wáts; Spanish arepa) are an exception. Meat is only boiled, never roasted; they eat the meat of cattle, sheep, and pigs, as well as poultry and guinea pigs, but not horse meat. If horses die, the carcasses are devoured by dogs.

/134/ c) Means of Enjoyment

The two most important pleasures for the Paez, as for the cultures of the entire Andean area, are coca and chicha. Tobacco plays a subordinate role.

/191 cont./

584 father, and the latter distributes it /192/ to everyone and gives
431 the bringer and all those present some of his own chicha to drink. This continues all night until everyone is drunk. In the morning the daughter-in-law, along with her father-in-law, goes back to the house of the latter, and from then on she lives with her husband until the wedding.

606 In case the father of the girl should not be satisfied with the
585 young man as a son-in-law, he would still not take any practical action against this union of his daughter, since he does not have to pay a dowry anyway. Besides, once children arrive, the
[591] parents are always satisfied. If, conversely, the father of the young man is not satisfied with the latter's choice of a bride, he may refuse him his house. In this case the young people customarily immediately build their own house, a small one at first.

58 The wedding generally does not take place very soon after courtship among the Paez, but only after a year or more. First of all there begins a trial period, which, however, has an altogether conjugal character. During this time of "trial marriage" the housekeeping abilities of the girl are to be tested, for the latter brings into marriage no dowry of any kind from her parents or any other possessions except her clothing. Since there are no social grounds for a choice of bride in the nonstratified Paez community, and no stimulus to marry on the grounds of a large dowry or on account of the possibility of a low bride price, there are no
581 child betrothals. As bride and wife a girl has only the merit of
462 her personality and her personal capabilities. The latter have the greater weight. It is required of a woman that she be able to cook and to weave the cloth for the whole family, that she not gossip, keep the house in order, and, above all, that she be able to keep the fire going at night and prepare the meal on time in
● [264] the morning. The Paez are in the habit of having their first meal
[252] very early, at five or four o'clock in the morning, and an hour before that the woman must already begin preparing the food.
[362] Moreover, as we have seen, the walls of the house are only made
[513] of maize stalks placed side by side, and give scarcely any protection against the coolness of the night. They therefore sleep lying

/271 cont./

753 caused by the spirits ec̆, tũs, or gẽlyómp, or general emanations
783 of impurity, of "pest" (uwẽ). Such reasons for catching pest, and
[754] thereby being afflicted with sickness, result largely from neglecting
[764] the prescribed shamanistic purifications. These must take place after a burial or when someone has merely seen a funeral procession or entered a house in which there is a corpse. The prohibitions
753 783 surrounding a woman giving birth or menstruating are just as strict.
841 If she does not retire to the menstruation hut at the proper time,
[849] if she cohabits during these days or neglects to take the subsequent bath after menstruation and birth, the consequences are equally
[264] grave. Pest befalls a man if he accepts food from a menstruating
753 woman. The same consequences befall the one who in housebuild-
783 ing or during the first harvest does not have the proper ceremonies
756 performed by the shaman.
342

Most people die as the result of the evil influence of the
754 nyic, the evil sorcerers. The latter -- it is firmly believed --
783 761 are able to kill individual persons as well as to send pest to entire villages. Their power of evil is regarded as almost unlimited. Besides being bewitched by a nyic, there are three other possibili-
753 ties for a person to become ill or to die. These causes are
761 gẽlyómp, tũs, and ec̆. All three are very complex conceptions
776 and may be translated roughly as "mountain spirit," "rainbow," and "firefly," respectively, although the Paez conception and the
[756] translation are not completely identical. The teyu knows the cause of the illness immediately from his signs, the rest of the people, however, usually only after the death of the sick person. And, to be sure, one recognizes the tũs as the cause of illness by the fact /272/ that the corpse lies there with a bent limb (arm or leg), whereas in the case of ec as the cause of death, blood flows from the mouth or nose. It is also possible that both together, tũs and ec̆, might bring death to the person, for example, if the person lies there bent and blood flows from the mouth or nose.

776 The gẽlyómp spirit lives chiefly in the mountains, but also in the valley, on the banks of brooks or rivers. He likes to lead wanderers astray in the mountains by making noise and screaming up there; at night one hears his screams -- like those of a human

4:Bernal Villa--17 E-5 (1952-1953) 1953 SC15 Paez SC15
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/190 cont./
them during the day. They use no blankets. The woman leaves sufficient wood on the fire for heat to protect them from the rigors of the cold of the night which filters through the stalks of the walls. In addition, over the fire there is a pot of "mute," beans, and cabbage, which, when cooked, will constitute the meal at daybreak. The fire is revived by the woman at 11 o'clock, an operation that is repeated about two o'clock in the morning. At four o'clock in the morning everyone is up. At dawn the woman distributes the food, and then the men come out of their houses with machetes in their belts, kuetand yaha filled with coca and mambe, to clear the woodland, weed the fields, or help with the hard work of their neighbors.

V

Anger, Rancor, and Politics

The Calderas Indians are arch conservatives. Tradition, pride, and a rebel spirit have much to do with their passion for politics. I do not speak of the conservative doctrine or of political concepts. They are conservatives by temperament and group solidarity. By the same token, their fanaticism is proverbial. The mere mention of the word "liberal" makes them break out in a rash. Anyone who comes to Calderas for the first time is approached by the Indians out of curiosity. "What is your name?" "What do you want?" "Why did you come?" "What are you, liberal or conservative?" These are the questions with which the natives and even the local cabildo besiege the visitor. It should be added that those who wish to save their skins or to avoid being run out of town must maintain that they are conservatives. It is said that in 1952 they did not want to accept the Missionary Sisters who came to run the school which is supported by the national government.

/206 cont./

796 of cowhide and are busy cooking the food, hastily reviving the kitchen fire. Meanwhile, the men talk and laugh hilariously.

[264] The house of the fiestero is bustling with activity. At six
[262] o'clock in the morning men and women have breakfasted on "mute," cabbage, bananas, yuca, and meat. Then, the women put on to cook, in a copper pan with a diameter of one meter and 50 centimeters, the mute for the laborers' lunch and for feasting the albacero after vespers. Next to this vessel they place another one of clay, slightly smaller, full of shelled maize with ashes. About four arrobas of maize will be consumed during this day.

With the bundles of firewood piled in one corner of the kitchen, and the water stored in jars, the women sit around the fire to nurse their children, spin wool, weave their pouches, and converse about matters of daily life.

In the course of the day there will be the sacrifice of the beef; the presentation of the "camarico" to the priest; the greeting of the albacero; the celebration of vespers with the vacaloca game; concluding with the meal given by the fiestero at midnight. On the following day there will be the Mass, a procession, the handing over of the banners to the new fiesteros, and the care given to the albacero.

/207/ XV

Scene between the Second Fiestero and Albacero

[805] The position of the sun indicates that it is nine o'clock in the morning. In the house of the albacero the muffled sounds of the bass drum and the melody of the flutes are heard.

While they play, the fiestero and his wife visit the albacero with a pot of stew /sancocho/, a bottle of aguardiente, a sky-
[539] rocket, and a candle. The fiestero hands over what he has brought to the albacero, and his wife to the latter's wife. They sit around the fire. The dialogue is interesting:

4:Bernal Villa--47 E-5 (1952-1953) 1953 SC15 Paez SC15

/213 cont./

796 sit in the center, his wife on his right and the síndico on his left. The same etiquette and the same courtesies will be ob-
●[264] served. When the liquor has been drunk, there will be a meal of cabbage and meat: large bowls for the albacero, his wife, and the síndico. For the others it will be served on platters. All of them will sip the broth, squeeze out the meat and cabbage with their hands, and put it in their pouches.

796 Overcome by the fatigue induced by several sleepless
513 nights, by the chicha, and the food, they will sleep on the ground. When dawn heralds the new day, the enormous sala, the fiuhne wala, will present the sight of groups of people sleeping in a promiscuity of sex and age.

XX

The Saint's Procession

796 Immediately after the Mass, with the presence of those
788 who attended it and those who did not, the procession begins, the essence of the fiesta, according to Padre González. The image of San Juan, adorned with many flowers, is carried on a litter by the faithful, who frequently relieve one another, go round the church with a great profusion of gunpowder, and
[533] finally set off the fireworks castle. The music plays incessant-
796 ly and includes the singing of religious canticles. When the
492 procession is over and the saint has been placed on the altar,
526 the men mount their horses, most of them bareback, and set out to race madly /214/ across the plains of the locality. They give free rein to their enthusiasm, allow their spirits to expand, and whet their appetite for play. Groups of horsemen in clamorous flight leave behind them their shouts of "Viva San Juan." In everyday life action has been slow. Now the movement and excitement seem to counteract the sluggishness and heaviness of everyday life. The sweating animals

4:Bernal Villa--50 E-5 (1952-1953) 1953 SC15 Paez SC15

/215 cont./

XXII

A Bath for San Juan

796 At four o'clock in the morning on June 24, the men, women, and children are up in every household. In that of the fiestero the kitchen fire is burning, the food is being cooked, [541] and everyone is drinking and talking. Outside, in the darkness of the night, numerous lights are shooting upward, ending with a flash accompanied by an explosion: they are the skyrockets fired out of the huts. To each explosion are added the cries: San Juan! San Juan! San Juan!

796 On the previous day and in each of the houses, a jet of 515 water was arranged to serve as a shower. Now everyone bathes. This bath is accompanied by firecrackers and shouts. /216/ This is one of the few occasions when the native bathes. For, although it is true that in childhood baths are quite frequent, adults bathe only for the fiesta of San Juan, in the washing of the dead, or when they have fever.

796 The bath of San Juan has the purpose of preventing both 515 persons and the animals that belong to them from getting sores 751 (scabies). Nevertheless, one of those who awoke in the house of the fiestero and who did not bathe palliates his fear: "I did not bathe. I have no animals. It does not matter if I get scabies."

--"You do have some, even if only 'two animals.' Bathe," replies his neighbor in a taunting, jesting tone.

--"I will bathe, but not my entire body, just my ...only."

The dialogue continues, loud and merry.

796 After the bath they catch a chicken. They all answer its squawks in chorus: San Juan, San Juan, San Juan. They [264] kill it. At six o'clock in the morning they are eating chicken stew.

In the house of the fiestero the following dialogue between parents is overheard as they hear their son crying:

[Mosoco]

/316/

105 Potatoes are the principal crop in the parcialidad of Mosoco
178 and the primary source of the natives' monetary income. It has
[244] made possible the establishment of intensive trade with the municipio of Silvia and has plainly had repercussions in the modification of rules of behavior and the restructuring of institutions. The transformation embraces nearly all aspects of Páez culture.

In the first place, work has intensified. The people of Mosoco have permanent work throughout the year. The women participate directly in the preparation of the soil, the planting, and the harvesting.

The children of both sexes go to school regularly, learn basic skills, and utilize them in everyday life. Mosoco is the only part of Tierradentro where there is a private school supervised by a native.

[191] Bilingualism is general. The "chontales," that is to say, persons who do not speak Spanish, are very few. There are not more than ten.

[276] The consumption of coca has disappeared among all the youthful elements.

[262] The alimentary diet and schedule have been altered con-
[264] siderably. They have breakfast very early in the morning, lunch at noon, and dinner at nightfall. Milk, panela, lard, meat, and bread are consumed regularly.

The utensils are completely modern, consisting of aluminum and iron pieces.

There are wooden beds for sleeping, and blankets as well.

The houses are better built and furnished. There are houses of adobe and tile. Two tile-works inclusively already exist in the parcialidad.

The people are hospitable and generous toward foreign visitors.

[291] The clothing of the men is almost completely transformed. They dress like any Colombian peasant. The palm hat worn in other parcialidades has disappeared from this region. The women are clean, orderly, and talkative. They retain the slit skirt and sash, but have adopted chemises and the blue rebozo of the

/352 cont./

261 The natives lose weight -- says an informant -- because first they eat good and abundant food, and then they do not have [262] enough to eat and, naturally, grow thin. In times of scarcity ("hambruna"), they eat frijol cacha and its tender leaves, in the same way as they eat mejicano leaves; cabbages are gathered leaf by leaf, for at this time of year they are less abundant. When there is nothing more to eat they kill a cow and eat meat; they hunt /353/ wild pigeons or chachalacas, cook them, and [273] drink the broth with salt. They also make chicha, and the old [276] people get drunk every day; the consumption of coca increases: "the people chew and chew so as not to feel too hungry"; the little ones suffer hunger because they do not know how to chew, and they eat mejicano, which does not require the salt that they try to save. Finally, they end up going to the fincas of the "whites" to earn food, coca, and a few centavos.

● 264 When they do not work, they have one meal at 3:00 P.M. and another at 6:00 P.M. After the first meal they lie down and say, "We are making estancia," that is to say, digesting and [261] getting nourishment. Skinned maize with saffron, chicken, plantains, and peppers gives more "estancia."

261 They barely eat enough unskinned maize, which they cook as mote, but they eat to excess the sancocho of potatoes and frijol bueno because it is so good. No one eats an entire chicken. It is divided. In the former state they would believe that the chicken was stolen. Mejicano makes some people vomit, because they are used to eating meat, and they are the ones who might be thieves.

As a rule, everyone eats only one plate of food; if they eat [782] two, they cannot walk. The curers eat little in order to be able to [787] spend the night in vigil, devoted to their activities; they always [262] eat eggs and they avoid eating peppers in order to be able to [263] feel the "signs" (31).

31. Vernal Villa, S. "Magia y Medicina entre los Paeces /Magic and Medicine among the Paez/," p. 248.

/353 cont./

262 The Indians like meat, but they state that they eat any type of food; they believe that the "whites" eat better, because the Indians cannot eat meat every day nor spend money on lard or meat. They only eat the produce that they cultivated.

● 264 The Indians have two meals a day: one at dawn and the other one in the afternoon when the sun is setting. The women and children have one meal at midday, from what was left over from the morning. The principal and large meal is cooked at [252] night. Before lying down the women hang from a wooden or iron hook, or from a wire, the pot with mote or frijoles and stir up the fire at least three times during the night; at four in the morning they add the easily cooked products and eat at the first light of day.

574 The natives are generous and hospitable among themselves;
262 no sooner does a visitor enter a home than they offer him whatever they have available: chicha or food.

177 /354/ In the parcialidad of Mosoco, which is undergoing
262 complete acculturation, the diet is changing visibly and the
264 eating hours have changed fundamentally. Coffee, panela, bacon, meat, and maize griddlecakes are consumed regularly.

Trading

43 Except for the parcialidad of Mosoco, the natives produce primarily for internal consumption; but the self-provisioning is insufficient, for they suffer a few months of scarcity. As a result, trading must necessarily be restricted and scanty. In Calderas, Suin, and Chinas, animals are ordinarily exchanged, large, fat cows being surrendered for smaller, thin, fertile heifers and a few pesos besides. We have already referred to this extensively in discussing the livestock. We have also seen how the only industry intended exclusively for trade, that of laurel wax, was a patrimony of San Andrés, Calderas, Tumbichukue, Lame, Suin, and Chinas, and that the drop in price was a fatal blow for the industry. Thus, aside from coffee, potatoes, wheat, and garlic, which are intended almost entirely for trade, nothing remains but small amounts of manioc, arracacha, plantains,

?:Hemández de Alba E-5,4 (no date) 1946 SC15 Paez SC15
Moguex

of manioc, arracacha, potatoes, beans, sweet maize, and pieces of meat. Meat is sometimes roasted. Maize, the staple, is made into tortillas or soup, or is roasted on the ear. Coffee, much of which is consumed, is roasted in a pottery vessel, ground, and made into an infusion sweetened with coarse sugar.

Kitchen utensils include pottery ollas and vessels, and a footless elliptical stone metate with a central concavity, which lies directly on the floor or is supported on sticks driven in the soil. Meat is kept smoked over the fireplace, and other food is stored on shelves of cane woven into the roof sticks or in hanging hemp bags or gourds. Each gourd has a broad half-gourd suspended above it, open side down, so that a rat descending from above slides off the gourd onto the floor.

The first daily meal is taken at daybreak and consists of "mute." There is no noonday meal, but the evening repast resembles breakfast. Between meals, the Indians chew coca two or three times to sustain their strength and allay hunger. For refreshment and stimulation, they drink guarapo, carrying it to work in gourds.

They cultivate pepper (ají) for a condiment, but purchase salt in the weekly market. The latter is so scarce that instead of mixing it with food they pass a lump around, each person licking it. Before the Conquest, three salt deposits were exploited in this territory, the most important being that near the modern municipality of Belalcázar or Páez. Here the local chief had the salt water boiled down to obtain blocks of salt, which he traded with other tribes for diverse products, or with which he bought help in his wars against the neighboring *Pijao*. Sometimes he permitted other *Páez* to exploit the deposit. Near the present-day Indian center of Ricaurte on the Ullucos River is another salt works that was much used in ancient times, but today is abandoned. Another source of salt was at Huila, where, during the Conquest, the Indians ambushed the Spaniards who sought it, and killed their horses.

HOUSES AND VILLAGES

Each *Páez* and *Moguex* family has its own house, located on a point or flat place in the mountains some distance from its neighbors. The aboriginal house seems to have been rectangular, which still is the only form. It was so lightly constructed of cane and sticks with thatched roof that the Spanish soldiers during the foundation of San Vicente de Páez "carried some Indian houses to their barracks because they were small and suited to it" (Aguado, 1931, vol. 3, book 16, ch. 9). Some distance from the dwelling, they always built a small woman's house. Under Spanish influence, some houses were divided into rooms, and built more solidly of "bahareque" construction, i. e., walls consisting of two faces of sticks with mud and rocks between (pl. 185).